

suffering from toothache and neuralgia to touch them in the hope of effecting a cure. To the north of the fort, in a plain called Logāni, there are traces of another *vihārā*; and a little to the east of this plain is the *dargāh* of Makhdūm Shāh Ahmed Charamposh with an ancient gateway, 11 feet high and 7 feet broad, which, tradition says, once served as the entrance to the great *vihārā* in the old fort. It is covered with delicate carvings, some of which have been chiselled off, and Persian verses, expressing moral and religious precepts, engraved in their place. A mile away from the fort towards the banks of the Panchāna are the remains of several Buddhist buildings, the sites of which are now only marked by heaps of bricks, from which it appears probable that the old city of Bihār lay along the banks of the river and between the fort and the hill.

Tombs and
mosques.

This hill, which is called Pir Pahār,* is about one mile to the north-west of the town. It is crowned by the *dargāh* or mausoleum of the great saint of Bihār, Mallik Ibrahim Bayu, round which are 10 smaller tombs. It is a brick structure surmounted by a dome and bears inscriptions showing that the saint died in 1353. He was a notable warrior, who overcame a Hindu chief of Rohtāgarh and subdued the warlike tribes of the Province. Another great *dargāh* is that of Makhdūm Shāh Sharif-ud-din, also called Makhdūm-ul-Mulk, who died here in 1379; the inscription over the entrance shows that his tomb was built in 1569. This tomb, which stands on the south bank of the river, is held in great veneration by the local Muhammadans, who assemble here on the 5th day of Shawwal to celebrate the anniversary of his death. The Choti Dargāh, again, is the shrine of Badruddin Badr-i-Alam, a famous saint of Chittagong, who settled in Bihār and died there in 1440.

The Jama Masjid was built in the time of Akbar by Said Khān, Governor of Bihār from 1595 to 1601. This worthy is said to have had a predilection for eunuchs, and one of the 1,200 whom he possessed, Ikhtiyār Khān, his vakīl, was the builder of this mosque. Another mosque, that of Habib Khān, an Afghān of the Sūr clan, was built in 1637 almost entirely of Buddhist materials.

Among more modern monuments may be mentioned some Christian tombs outside the northern gate of the old fort. Two of the tombstones with inscriptions in the Armenian character were

* One of the oldest tombs in Bihār is that of Saiyid Ahmed Pir Pahār with an inscription of the year 1336. Translations of this and other inscriptions will be found in Blochmann's *Geography and History of Bengal*, J. A. S. B., Vol. XLII, Part I, 1873.

taken to the Indian Museum in 1891, and examination showed that they bear the dates of 1646 and 1693. In the town itself the most remarkable building is a huge inn (*sarai*), erected about 30 years ago, which is called the Bayley Sarai after Sir Steuart Bayley, who was Commissioner of Patna from 1872 to 1877 and afterwards Lieutenant-Governor of Bengal (1887-90). It consists of two large blocks of buildings, enclosing spacious court-yards; and in front of it is an elaborately designed clock tower. The dispensary is housed in this building. Near the Cutcherry railway station is a curious structure, formerly a Muhammadan nobleman's summer house, which is called *nuratan* from its containing nine chambers, one in the middle, one at each corner, and one at each side. These chambers are arched with brick, and the inner walls are painted; but the lowness of the roof and the smallness of the doors detract from the general effect. The only other building calling for mention is the Victoria Memorial Hall, opened in 1903, which is used as a reading room. [A. M. Broadley, *The Buddhistic Remains of Bihār*, J. A. S. B., Vol. XLI, 1872; Reports Arch. Surv. India, Vols. I, VIII and XI; Report Arch. Surv. Bengal for 1901-02.]

Bihtā.—Village in the north-west of the Dinapore subdivision, situated 9 miles west of Dinapore and 5 miles south of Maner. It contains an inspection bungalow and a station on the East Indian Railway, and a large annual fair is held there on the 13th Phāgun, in connection with which an agricultural show takes place. There is a village of the same name 25 miles to the south, containing some archæological remains, an account of which is given in the article on Bhagwānganj.

Digha Ghāt.—Railway station on the bank of the Ganges, situated $5\frac{1}{2}$ miles north-north-west of Bankipore. Here connection is established between the East Indian Railway on the south and the Bengal and North-Western Railway on the north of the river by means of a steamer plying between Digha Ghāt and Pahleza Ghāt. The river here is constantly shifting its course, particularly on the northern side, where the landing-stage will now be half-a-mile away and again be cut away altogether. Similarly a sandbank will suddenly appear in mid channel, and a new course has then to be found for the ferry steamer. This channel again may remain open only for a few years, and then gradually fill up, and yet another channel has then to be found.

Dinapore.—Headquarters of the subdivision of the same name, situated in $25^{\circ} 38' N.$ and $85^{\circ} 3' E.$ Dinapore consists of two portions, the town and the cantonments, the latter stretching

along the bank of the Ganges at a distance of $3\frac{1}{2}$ miles from the railway station. The population, according to the census of 1901, is 33,699, including 10,841 within cantonment boundaries; of these 24,575 are Hindus, 8,105 Musalmāns and 1,019 Christians. The military force ordinarily quartered at Dinapore, consists of four companies of British infantry, six companies of native infantry and a field battery. The town, with the subdivision, is under a Subdivisional Officer, and the cantonments are under a special Cantonment Magistrate. The average annual receipts of the Cantonment Fund in the 10 years ending in 1901 were Rs. 21,600, and the expenditure was Rs. 21,700; in 1905-06 the income was Rs. 28,300, besides an opening balance of Rs. 6,600, and the expenditure was Rs. 34,400. The town is noted for its excellent cabinetware and furniture, which is manufactured by two large firms; it also contains printing and oil-presses, a foundry, and ice and aerated water manufactories. It is connected with Bankipore by a road, 6 miles long, lined with houses, and it is practically a continuation of Patna city. Dinapore contains no buildings of any great interest. The Protestant Church, St. Luke's, which seats 900, was built in 1837; the Chaplain also ministers to the outlying stations of Dehri, Gayā and Khagaul. The Roman Catholic Church, St. Stephen's, was built between 1849 and 1854.

Dinapore is of some historical interest, as it was here that the Mutiny of 1857 broke out in this district. General Lloyd, unwilling to take away the sepoys' muskets, thought it would be sufficient to remove their percussion caps in order to prevent them rising. The European troops were cantoned in a large square immediately to the west of the native town; beyond this on the river bank was a smaller square; inside this were a few houses, and further on the native lines; on the other side of the lines was the magazine in which the caps were kept. In order, therefore, to bring away the caps from the magazine to the European part of the cantonment, it was necessary to convey them along the front of the sepoy lines. This was done in the morning of the 25th July and infuriated the sepoys; in the afternoon they rose and went off *en masse* into the Shāhabād district, where they shortly afterwards joined in the siege of Arrah. For a fuller account of this outbreak, see Chapter II.

The name Dinapore is an English corruption of the vernacular Dānāpur, which has been explained as the city of the sage (*dānā*) or the city of grain (*dānā*); the latter derivation being a reference to its importance as a large mart. It has been suggested

by a correspondent that the name Dinapore means simply the city on the Dāunā, that being the old name of the nullah which flows through the cantonment.

Dinapore Subdivision.—North-western subdivision of the district, lying between $25^{\circ} 31'$ and $25^{\circ} 44'$ N., and between $84^{\circ} 48'$ and $85^{\circ} 5'$ E., with an area of 424 square miles. It is bounded on the west by the Son, on the north by the Ganges, on the east by the Bankipore subdivision, and on the south by the Jahanābād subdivision of the Gayā district. The country comprised within it is entirely alluvial and flat, and along the Ganges it is peculiarly fertile, producing the finest crops. Owing to the deaths and desertions caused by plague, the population in 1901 was only 315,697, as compared with 352,178 in 1891, the density being 745 persons to the square mile. It contains 791 villages and 2 towns, Dinapore its headquarters, and Khagaul. For administrative purposes it is divided into three police circles, Dinapore, Bikram and Maner, with three outposts, Khagaul, Naubatpur, and Pāliganj.

Fatwā.—Village in the Bārī subdivision, situated in $25^{\circ} 30'$ N. and $85^{\circ} 19'$ E. at the junction of the Ganges and Pūnpūn, 7 miles to the east of Patna. Population (1901) 857. It contains a station on the East Indian Railway, a police thāna and an inspection bungalow, and is a centre of the weaving industry. Tusser silk is manufactured, and table-cloths, towels and handkerchiefs are woven by the Jolāhās. Large bathing festivals are held here at the junction of the Pūnpūn and Ganges; at one of these, the Bārūnī Dawādāsī, which commemorates an incarnation of Vishnu in the form of a dwarf, as many as 10,000 persons are said to assemble. The Pūnpūn at this point attains a width of about 100 yards enclosed within high steep banks.

Fatwā, lying on the direct line of march from Bengal, witnessed a good deal of fighting in the last days of Muhammadan rule. In 1748 Ali Vardi Khān defeated the allied force of Marāthās and Afghāns, numbering over 50,000 men, at Rabi Sarai on the west side of the Pūnpūn near the present railway station. In 1760 another battle took place at Mohsinpur (Masimpore), a village north-west of Fatwā between Shāh Alam's army and a force under Rām Narāyan and Captain Cochrane, which ended in the complete victory of the former, Dr. Fullerton being the only English officer who escaped.

Close to Fatwā there is a small village called Māri, in which no drums are ever beaten, owing, it is said, to a *fakir* having cursed the place. The *fakir* came here one day thirsty and asked one of the girls at the well to give him water to drink. She contemptuously

refused, but one of the village matrons gave him a drink. Thereupon he cursed the place, saying, "*Beti rān, Bahu sohāgīn*," i.e., "may the daughters of the village be husbandless and the daughters-in-law fortunate." Owing to this curse, it is said, people do not marry the girls of the village, and if they do, they are sure to die soon; should any one venture to take one of the villagers' daughters, the marriage takes place without music or processions of any kind. The village girls are so anxious to get husbands, that it is said they run away with any one who, by venturing to play on a musical instrument in the village, shows that he is ignorant of the traditional curse.

Ghosrāwān.—Village in the Bihār subdivision situated 7 miles south-south-west of Bihār. The village was the site of an old Buddhist settlement, of which the remains are marked by several mounds. Only two of these are of any interest, one a small but high mound crowned with the temple of Asā Devī, and a great mound close to the village, which is believed to be the ruin of a great Buddhist temple called Vajrāsana Vihāra. An inscription found here records the building of a temple by one Vira Deva, who, it says, was patronized by king Deva Pala and was appointed to govern Nalanda. He then built a *Vihāra* for the reception of a Vajrāsana or adamant throne, a building so lofty that the riders in aerial cars mistook it for a peak of Kailāsa or Mandāra. The mention of Deva Pala shows that the temple was erected in the latter half of the ninth century. To the south of the village there is a ruined mud fort with a low mound on its eastern side; and inside the village is an open space called Singh-bahānī, where the sculptures found in the great mound have been collected together. The small temple of Asā Devī contains another collection of sculptures, and to the south-east of this a few more have been placed in a small shrine of Durgā. A quarter of a mile due west of the great mound there is a large tank 500 feet square called Sahu Pokhar or Seth Pokhar, i.e., the Banker's Tank. The modern village is inhabited almost entirely by Bābhans, who distinguished themselves by rising in 1857, an exploit which ended in the burning of the village and the expulsion of a great portion of the insurgents. [Reports Arch. Surv. Ind. Vol. I; The Buddhistic Remains of Bihār, by A. M. Broadley, J. A. S. B. Vol. XLI, 1872.]

Giriak.—Village in the extreme south of the Bihār subdivision, situated in $25^{\circ} 2' N.$ and $85^{\circ} 32' E.$ on the Panchāna river, 13 miles south of Bihār, with which it is connected by a metalled road. Population (1901) 243. Giriak is a place of especial archaeological interest, as the rugged hill rising immediately to

the west of the village has been identified as the Indrāsilaḡuḡa mountain of the Chinese pilgrims, Fa Hian and Hiuen Tsiang, which is sacred to the Buddhists as containing the cave in which Buddha answered the 42 questions of Indra, the lord of the Devas. Opposite the village, on the western side of the Panchāna, the northern range of the Rājgir Hills is crowned with an ancient stūpa, and a little to the west of this tower, on a higher level, is an oblong terrace covered with the ruins of several buildings, the principal of which would appear to have been a *vihāra* or Buddhist monastery.

Ascending from the bed of the Panchāna river, which washes the eastern foot of the spur, an ancient walled-up road, still traceable in many places along the steep scarp, leads up to the ruined stūpa known as Jarāsandha's seat or throne (*baithak*), which occupies a commanding position on the eastern end of the ridge, and is visible from a great distance. This structure is a solid cylindrical brick tower 28 feet in diameter and 21 feet in height, which originally stood about 55 feet high when surmounted by a dome; it was erected probably about 500 A.D., and is said to be the best preserved stūpa in Bengal.

The Buddhist legend connected with this stūpa is that there was formerly a Buddhist monastery on the hill. The monks, forbidden by their religion to take animal life, had been for some days without food, when a flock of geese passed overhead. One of the monks cried out—"To-day the brotherhood have no food. Oh! noble beings, take pity upon us." Thereupon a goose fell down dead at his feet; and the monks, overcome with pity, built a great stūpa on the spot, under which they buried the goose. This memorial stūpa was accordingly called the Hansa or goose stūpa and their monastery the Hansa Saṅghārāma. Local tradition, however, connects the tower with the name of Jarāsandha, the prehistoric king of Magadha, who, it is said, used it as a garden-house.

Close to the stūpa are the remains of a large water reservoir, and about 100 yards to the south-west the ridge culminates in a small summit, up to which a broad flight of steps leads. This summit was once covered with the buildings of the monastery, and massive terrace walls on the west can be seen through the jungle. The position of these remains corresponds so closely to that indicated by Hiuen Tsiang for the stūpa of the goose and the *vihāra* behind it, that their identity with the structures seen by the Chinese pilgrim can scarcely be doubted. The ridge, continuing further to the west, gradually rises again and forms at a distance of about 400 yards, a second summit covered with,

large rocks. Descending from this point on the southern face of the ridge towards the valley which separates the two ranges of the Rājgir Hills, one reaches the small cave known as Gidhadwāri, the position and appearance of which corresponds exactly to the cave, which we find mentioned in Hiuen Tsiang's account as the scene of Indra's interrogation of Buddha. The cave itself shows no trace of human workmanship, but at its entrance, which is reached by scrambling over some precipitous ledges of rock, there is a small platform, about 20 feet in length, supported by a wall of old masonry. Popular belief has it that this cave, which is 10 feet broad and 17 feet high at the mouth, communicates with Jarāsandha's tower, but there is only a natural fissure running upwards for 98 feet.

Among other remains may be mentioned an extensive mound of ruins half a mile long on the east side of the Panchana, with a small mud fort in the middle of it, and the remains of two paved ascents on the river side and of three more on the opposite side of the mound. To the north-west skirting the northern slope of the hills is a long embankment, called the Asurenbandh, enclosing a large sheet of water. This embankment is connected with a curious popular legend. It is said that Jarāsandha had a great garden close to this tower, which he built as his *baithak* or throne. One year the garden was nearly destroyed by drought, and Jarāsandha therefore promised the hand of his daughter and half his kingdom to any one who would water it in a single night from the Ganges. The chief of the Kahārs, Chandrāwat, undertook the task, and built the great embankment called Asurenbandh to bring the water of the Bāwan Gangā to the foot of the hill below the garden: this river, which flows into the Panchana near Giriak, is considered part of the Ganges. The Kahārs then began lifting the water with swing baskets in successive stages. The work was all but completed, and Jarāsandha was in despair at having to marry his daughter to a Kahār, when a *pipal* tree came to his rescue, and, assuming the form of a cock, crowed loudly. Thereupon, the Kahārs thinking it was morning, and fearing the king would take vengeance on them for presuming to seek the hand of his daughter, fled in terror as far as Mokāmeḥ. The bread-cakes and balls of rice which they took to sustain them in their work were left behind in their wild flight, and may still be seen on the hill turned to stone. [Reports Arch. Surv. Ind. Vols. I and VIII; Notes on an Archaeological Tour, by M. A. Stein, *Indian Antiquary*, Vol. XXX, 1901].

Hilsā.—Village in the Bihār subdivision, situated in 26° 19' N. and 86° 17' E. on the banks of the Kattār, 13 miles south of

Fatwā, with which it is connected by a metalled road. It contains a police-station and inspection bungalow, and has a large market, where a brisk trade in grain and oil-seeds is carried on. An annual fair is held here, and it is also a centre for the ceremony of circumcising Muhammadan children. According to local tradition, the name is derived from one Hilsā Deo, a powerful Hindu magician, who was killed by the Muhammadan saint, Shāh Juman Madāri commonly known as Jūman Jati. After this, the name of the place was changed to Jatinagar, for, when dying, Hilsā asked his conqueror where he should get food, and was told that whoever came to Jatinagar and used the name of Hilsā would receive food. The legend is probably an echo of the struggle between Muhammadans and Hindus; the mosque being avowedly built on the site of a Hindu temple, while Hilsā is said to be buried under the great slabs under the central arch, so that every day he is trodden underfoot by the feet of the faithful.

The *dargāh* or shrine of Shāh Juman Madāri at Hilsā is a place of far-reaching fame. It is a simple, square brick building, covered by one dome, and containing seven tombs, of which the westernmost is said to be that of the saint. An inscription over the gate, the date of which corresponds to 1543 A.D., tells us that in the time of Sher Shāh the tomb (*gumbaz*) of Miran Saiyid Juman Madāri, was repaired by order of Mian Sheikh Alam Adam Shāh Juman Madāri, at the expense of Darā Khān Zangī, an officer of the body-guard. The original building thus appears to be older than 1543 A.D., but it cannot have been much anterior, as Shāh Madār, the founder of the Madāri order, to which the saints mentioned in the inscription belonged, is said to have been a contemporary of Ibrahim Shāh of Jaunpur, who reigned from 1490 A.D. Another inscription refers to the building of a mosque near the *dargāh* by a person called Riza. Its date corresponds to 1604 A.D., and it is of some historical interest as it refers to Jahāngir, who is called Shāh Salim as the reigning king. His father, Akbar, was still alive at that time, but Jahāngir was already in open rebellion against him, and had struck coins, with the name Salim, of which numerous specimens exist. The mosque built by Riza is no longer in existence, and the present one is an insignificant modern building. [Reports Arch. Surv. Ind. Vols. VIII and XI; Report Arch. Surv., Bengal Circle, for 1901-02.]

Islāmpur (or Atāsarai).—Village in the extreme south-west of the Bihār subdivision situated 14 miles south of Hilsā. The village contains a police station and inspection bungalow, and is a large market, at which a brisk trade in grain and oil-seeds is

carried on. It is the centre of the tobacco trade in the south of the district, thousands of maunds being brought annually from Tirhut, stored in large godowns, and thence distributed to various centres. Much of this trade has been diverted from Islāmpur by the railway, and it is now on the decline. The remains of a large Buddhist monastery or temple exist at the extreme west of the village, and some of the granite columns are still intact. About a mile to the south-west is a small village called Ichhos, which was also the site of a great Buddhist temple and monastery.

Jagdīspur.—See Bargāon.

Jethuli.—See Bānka Ghāt.

Khagaul.—Town in the Dinapore subdivision situated in 25° 35' N. and 85° 3' E. a short distance south of Dinapore. Population (1901) 8,126. The Dinapore railway station is just outside Khagaul, which has only grown into importance since the opening of the railway. It contains the residences of the local railway staff, and is the headquarters of a Company of East Indian Railway Volunteers. The name, says Mr. Christian in "Names of Places in Bihār" (Calcutta Review, 1891), reveals the fact that Khagaul was at one time the old bed of a river, which on changing its course left the channel high and dry.

Kurji.—Suburb of Bankipore on the banks of the Ganges, about one mile to the west of Dīgha Ghāt railway station, containing a large European boarding school, called St. Michael's High School. This school, which was founded in 1854, is under the control of a Roman Catholic order known as the Irish Christian Brothers. It is attended by about 200 pupils, and has a Volunteer cadet corps attached to it. Kurji also contains a Roman Catholic Chapel and an orphanage for Europeans and Eurasians.

Magadha.—The ancient name for the country corresponding roughly with the present district of Patna and the northern half of the Gayā district. At the dawn of history this territory was under the rule of Bimbisāra, whose capital was at Rājgir; later the royal residence was moved to Pātaliputra, the site of the modern Patna, and then Magadha became under the Mauryas the centre of a great empire extending from sea to sea. In the seventh century we find the Chinese pilgrim Hiuen Tsiang calling the same tract of country by the name Mokieto, *i.e.*, Magadha. The capital under the Pāla kings was Bihār, which continued to be the seat of Muhammadān Government until Patna was rebuilt by Sher Shāh in the 16th century. From this town the ancient Magadha was given the designation of Bihār. The name Magadha, or Magah as it is also called, was, however, still current,

and in the Sair-ul-Mutākharin we find a reference to "the country of Mug which contains the districts of Seress, Cotombah, Arwal, Ticary, Bahar and Paluch with some other parts" (i.e., the *parganas* of Siris, Kutumbā, Arwal and Tekāri in Gaya, Bihar in this district, and Belaunja in Palāmau).

The name Magadha or Magah is still used to designate the two districts of Patna and Gayā; the dialect of eastern Hindi spoken there is known as Magadhi or Magahi, and the name Magahiya is borne by several castes, among which may be mentioned the criminal Magahiya Doma. Far away to the south-east the Maghs of Chittagong allege that their name is derived from the Buddhist country of Magah, and to mark their descent from its princes they call themselves Magadha Kshattriya. Among Hindus, however, Magadha and its language have a somewhat evil reputation. The language is regarded as an uncouth jargon and its people as rude boors. A popular saying is *Magaha desa hai kanchānā puri, desa bhala hai bhākha buri*, i.e. "Magah is a land of gold; the country is good, but the language is vile"; while the word *bhades* means at once an uncouth or boorish person and an inhabitant of Magadha. As Dr. Grierson says, a whole history is contained in these two syllables. The same feeling is expressed in the Rāmāyana by Tulsī Dās, who compares Magadha with Kāsī (Benāres), as he does evil with good and demons with gods; and in another place he says that some smooth words spoken by Kaikeyi were like Gayā and other holy places in Magadha. This feeling is most probably due to an ancient Brahmanical prejudice against Magadha as the centre of Buddhism.

Maner.—Village in the extreme north-west of the Dinapore subdivision, situated in 25° 38' N. and 84° 53' E., 10 miles south-west of Dinapore and 6 miles north of Bihtā station on the East Indian Railway. Metalled roads connect it with both places. Maner is a large village with a population of 2,765 souls, and contains a police station, dispensary and dak bungalow. There is also a camping ground for troops, situated in a large mango tope north-east of the police station. Maner contains two well-known Muhammadan tombs, that of Shāh Daulat or Makhdūm Daulat, known as the Choti Dargāh, and the other that of Sheikh Yahia Maneri or Makhdūm Yahia, called the Bari Dargāh. Makhdūm Daulat died at Maner in 1608, and the erection of his mausoleum was completed in 1616 by Ibrahim Khān, Governor of Bihar and one of the saint's disciples; the date is recorded in an inscription expressing the pious wish "Māy it remain for ever safe like Heaven." The building is an exceptionally fine one, with walls containing carving

of great delicacy and high finish. It stands on a raised platform, and at each corner rises a slender tower of graceful proportions; it is crowned by a great dome, and the ceiling is covered with carved inscriptions from the Korān. Every detail of it is characteristic of the architecture of Jahāngir's reign, and it is by far the finest monument of the Mughals in Bengal. There is a faithful and beautiful illustration of this shrine among Thomas Daniell's drawings, dating from about 1796. Inside the compound is a mosque also built by Ibrāhim Khān in 1619, while a fine gateway bearing an older inscription, the date of which corresponds to 1603-04, affords access to the north.

The tomb of Yahiā Manerī lies in a mosque to the east of a large tank, with masonry walls and *ghāts*, and pillared porticoes jutting out into it, which is connected with the old bed of the Son by a tunnel 400 feet long. The tomb is situated in an enclosure half filled with graves and ancient trees, on the north and west of which are a three-domed mosque and some quaint little cloisters built by Ibrāhim Khān in 1605-06. Yahiā Manerī was born at Maner, and died there in 1290-91 A.D.; he was a member of a celebrated family of saints, being the father of Makhdūm Sharif-ud dīn of Bihār, the son-in-law of Sheikh Shihāb-ud-dīn, whose shrine is at Jethuli, and the brother-in-law of Bibi Kamālo, a female saint of the Gayā district. This tomb is not so imposing as Shāh Daulat's mausoleum, and there is nothing very remarkable in its structure; but it has been from a very early date a place of pilgrimage, being visited among others by the emperor Bābar and Sikandar Lodi; the *pargana* of Maner is sometimes called, after the saint, Maner-i-Sheikh Yahiā. The site where the tomb stands was formerly occupied by a Hindu shrine, which the Muhammadans destroyed, purposely, it is said, leaving one of the idols to remind the people of its destruction. This is the figure of a tiger carved in stone called the Sidaul, which lies near the noble gateway to the north. Tayler in his "Thirty-eight Years in India" describes it as "a remarkable and somewhat idiotic piece of sculpture", and gives the following account of it. "The Sydool", he says, "is an indescribable monster who is crushing or embracing a broken elephant between his fore-legs as if it were a puppy. His under-jaw is broken off, and the elephant's head and trunk have disappeared."

Of the other monuments the only one calling for special mention is the tomb of Tingur Kuli Khān situated on the bank of the tank to the south-east of the bungalow. Tingur died in 1675, and his tomb is now in a ruinous state, the canopy and

pillars lying in broken fragments, but a stone with an inscription still remains. This inscription contains some lines from Sadi which may be translated:—

Alas, that many a year when I am gone,
The rose will bloom, the new spring blossom forth,
And those now left behind will tread my dust,
Not knowing and not caring whose it is.

Maner itself is a place of some antiquity, which appears to have come into prominence after the Muhammadan conquest; according to local tradition, its first settler was Sheikh Yahia's grandfather, Imām Tej Fateh, who came here from Arabia. It is mentioned by Ferishta as having been founded in the mythical times of Firoz Rai; in 1529-30 we find it visited by the emperor Babar, who said his noon-day prayers before the shrines; and the *pargana* to which it gave its name is referred to in the Ain-i-Akbari as having an area of 89,039 *bighas*. It was formerly situated on the Son, the waters of which were brought into the great tank by the tunnel already mentioned; according to Rennell's map of 1772 that river joined the Ganges here. In 1812 Maner was 3 miles south of the point of junction; and the Son now joins the Ganges 6 miles to the north and flows far to the west of the village. Two large fairs are held here every year—one on the anniversary of Makhdūm Yahia's death on the 12th Shābān, when his relics and those of his ancestor, Imām Tej Fateh, are exhibited and certain ancient rites and ceremonies are performed; the other is held on the last Sunday in the month of Jeth in commemoration of the wedding of Ghāzi Miān. An interesting account of Maner, with illustrations, by Mr. Arthur Casperz is given in the Journal of the Photographic Society of India, June 1902. See also Report Arch. Surv. Bengal for 1901-02, and History and Antiquities of Manair by Syed Zahiruddin, Bankipore, 1905.

Mokāmeḥ.—Town in the Bārḥ subdivision, situated in 25° 25' N. and 85° 53' E. on the Ganges, 283 miles from Calcutta. Population (1901) 13,861. The town contains a police station, dispensary, sub-registry office and dāk bungalow. There is a station here on the East Indian Railway, which is a junction for passengers by the Bengal and North-Western Railway. A considerable number of European and Eurasian railway employes reside in the town, and it is an important centre of trade. Mokāmeḥ, or as it should more properly be spelt Mukāṃā, is of modern growth and owes its importance to the railway and to the large grain traffic passing through it.

Nālanda.—See Bargaon.

Patna City.—Chief city of the district, situated on the Ganges in $25^{\circ} 37' N.$ and $85^{\circ} 10' E.$ 332 miles from Calcutta. Though its prosperity has somewhat declined in recent years, it still possesses an important trade, its commanding position for both rail and river traffic making it one of the principal commercial centres of Bengal; and after Calcutta, it is the largest town in the Province. Its area is 9 square miles, and for the purposes of municipal government, it includes the town of Bankipore on the west, the administrative headquarters of the district.

Nomenclature.

It is now generally accepted that Patna stands on the site of the ancient metropolis of Pataliputra, or as it was also called Kusumpura or Pushpapura. The latter names are synonymous, both meaning the town of flowers, while Pataliputra is derived from the *patali* or trumpet flower (*Bignonia suaveolens*). It is also called Palibothra by Megasthenes, whose account has been preserved by Arrian, this being a transcription of Paliputra, the Prakrit or mediæval form of Pataliputra. Strabo, Pliny and Arrian call the people Prasii, which has been variously interpreted as a corruption of *Prachya*, i.e., the eastern people, or the men of *Parāsa*, a name applied to Magadha and derived from the *parāsa* tree (*Butea frondosa*), which grows in abundance in South Bihār. In 1704 the city was called Azimābād after its Governor Prince Azim-us-Shān, and this name is still used by some of the inhabitants. The name Patna dates back only to Muhammadan times and appears simply to mean the great city.

Pataliputra.

Pataliputra, which now lies buried beneath the modern city of Patna and the adjoining civil station of Bankipore, was founded in the fifth century B.C., and became the great metropolis of India in the time of Chandra Gupta (321—297 B.C.). We know from Megasthenes' account that in his time its buildings were largely composed of wood, but in the third century B.C. Asoka greatly changed its outward appearance. He replaced and supplemented the wooden walls by masonry ramparts, and filled his capital with palaces, monasteries and monuments, the sites of which have not, as was once thought, been washed away by the river, but still remain to be properly excavated and identified by archaeologists. In 1877 villages of a long brick wall and of a wooden palisade were found, and the more recent researches of Colonel Waddell in 1892, 1896 and 1899 have brought to light many more remains, which are sufficient to show what a wealth of material awaits complete exploration. Beams and other portions of the old wooden walls of the city as described by Megasthenes.

have been found buried 15 or 20 feet deep, these beams being of *sal* wood of immense girth and in excellent preservation. Traces have also been discovered of Asoka's more splendid palace, and old brick walls, wooden bridges and piers along the ancient moats have been unearthed, besides a colossal quasi-Ionic capital of a distinctly Greek type, and the fragments of a great sandstone Asoka pillar.

The result of Colonel Waddell's researches is to show that the ancient imperial city was situated on a long strip of high-lying land about half a mile north of the village of Kumrahār, which stretches from Bankipore on the west to beyond the modern city of Patna on the east, a distance of 8 miles, and is bounded on the north by the Ganges and on the other three sides by deep moats. The moat on the south, which averages about 200 yards in width and still retains water for the greater part of the year, is an old channel of the Son, the eastern portion of which the Muhammadans in later days utilized as the southern moat to their fortifications. Its site.

Asoka's palace lay to the south and extended from the mound called Choti Pahāri to Kumrahār with a north-eastern extension through Bulandi, Sandalpur and Bahādurpur as far as Prithipur. Asoka's palace. With the surrounding buildings and grounds, it covered an area of over 4 square miles; it was cut off from the city by water channels, small arms of which seem to have penetrated the palace grounds; and both the palace and these water-channels were fortified by palisades.

To the north-west of this site Bhikna Pahāri, an artificial hill over 40 feet high and about a mile in circuit, now crowned by the residence of one of the Nawābs of Patna, has been identified with the hermitage hill built by Asoka for his brother Mahendra. A representation of the original is still kept at the north-east base of the hill, and is worshipped as the Bhikna Kunwār, while the adjoining quarter is called Mahendru. The high mound of ruins near this, on which a *dargāh* now stands, probably marks a detached portion of the palace or an old Buddhist monastery; several fragments of Buddhist sculptures have been found at this spot, as well as a column of the Gupta period. Here there is a subterranean passage of stone, which, according to tradition, leads to Bhikna Pahāri on one side and to Kumrahār on the other, each of the points being nearly a mile distant. This passage is 25 feet down an ancient well on the border of Gunsar, a lake called by the more literate residents Gangā Sāgar, which seems to be a deepened portion of an old channel of the Son or Ganges. It is more probably the latter, for to this day low caste Other ancient sites.

Hindus hold the great river festival of Bārūni here in the month of Bhādo (September), while the higher caste Hindus repair to the modern channel of the Ganges.

South-west of Gunsar in Buland Bāgh near the railway a curious big flat stone was found, to which the marvellous story clings that it cannot be taken away but always returns to its place. This, in Colonel Waddell's opinion, is the actual and original stone bearing the footprint of Buddha, which was seen and described by the Chinese pilgrim Hiuen-Tsiang. Close to this stone a large capital was found beautifully sculptured with an Ionic outline. At the adjoining village of Kumrahār close to the railway a colossal pillar of Asoka was found, and other remains show that a greater portion of Asoka's palace is buried beneath the village; to the east of it is a place with the suggestive name of Mahārāj Khanda or the Emperor's moats, while the adjoining well called Agam Kund is believed to mark the site of Asoka's slaughter-house. To the south-east is a great mound called Chotā Pahāri, which has been identified by Colonel Waddell with the hermitage hill of Upa Gupta, the saint who converted Asoka. Here a huge solid mass of bricks evidently represents the ruins of a Buddhist stūpa of great age, and south of this is another mound called Pāñch Pahāri or Bara Pahāri, in which Colonel Waddell recognizes the 5 relic stūpas built by Asoka. Even as late as the time of Akbar the Muhammadan historian, mentioning the Emperor's ascent of this mound to reconnoitre Dāūd Khān's position, refers to it as "a collection of 5 domes, which infidels in old times constructed with hard bricks placed in layers." It is a significant fact also that the land to the west is still called Asochak or Asoka's plot.

Modern
Patna.

The modern city of Patna extends along the bank of the Ganges and is about 9 miles long by a mile to a mile and a half broad, a long straggling city of brick houses or mud huts with tiled roofs. It must be admitted that the city as a whole presents no pleasing or impressive view except from the river, when it is full during the rains. The main stream of the Ganges has taken a sweep to the north so that except in the rainy season the river frontage, which is not without some appearance of past and present greatness, is seen with difficulty. In the rains, however, the College, the residence of the Mahārājā of Tekāri with its temple alongside, the Opium Factory, the ghāts leading down to the river, and the massive ruins of walls and buttresses belonging to the old fort are somewhat imposing; this riverside scenery forms the subject of a somewhat attractive picture in Daniell's *Oriental Scenery*, 1795—1807. A closer view is disappointing, as it shows

Patna to be a city of mean streets. There is scarcely a single building which is not cramped for room or hidden by houses and shops. The Chauk is the only open space, the width of which approaches the limits necessary in such a large town; and there is scarcely a thoroughfare deserving the name of a street, with the exception of the main street running from east to west. This is a fairly wide street, but the other streets are merely narrow, crooked and irregular alleys, lined with insignificant houses. The city is, in fact, hemmed in between the Ganges and some low-lying land unfit for habitation, and its position in this long but narrow strip partly accounts for its small lanes and insufficient roadway.

Great improvements, however, have been made since the days of Buchanan Hamilton (1812), who was so disgusted with its dirt and squalor that he could find nothing good in it. "The inside of the town," he writes, "is disagreeable and disgusting and the view of it from a distance is mean." Elsewhere, speaking of the natives' love of residing there, he says, "it is hard to explain this predilection, for it would be difficult to imagine a most disgusting place." Apparently the only thing he could find to praise in Patna was the fingers of the native women! One thing which contributes to the absence of any striking effect is the want of stone buildings. Asoka's city of stone has disappeared, and such fragments as have been dug up have been turned to various ignoble uses, such as *dhobis'* washing stones. The use of stone by the Mauryan Emperors is a striking evidence of the greatness of their resources, for there is no stone in the near neighbourhood. The modern Patna is, in fact, a city of mud and brick; and practically the only stone building is the mosque of Parwez Shāh, a somewhat paltry structure which is distinguished by the name of Pathar-kā-Masjid or Sangī Masjid, *i.e.*, the stone mosque. It was built with stones rifled from Majhauri, and another proof of the scarcity of stone is that some of the ancient carved stones of Gaur, hundreds of miles to the east, are found built into the mosques, *dargāhs* and private houses.

The city consists of the old walled town and of the extensions to east and west of it. The fortifications which once surrounded the former have long since disappeared, and there is now little to distinguish it from the Patna of to-day; indeed, the road from the railway station to the *dargāh* of Mārū Shāh to the north-east runs on the crest of the old walls. It was a little over 1½ mile from east to west and about three quarters of a mile from north to south, and was entered by great gates at either end. The eastern and western gates, which are now marked by blocks of black stone

The old city.

handsomely carved, were formerly adorned, like the old Temple Bar in London, with grim trophies. Thus, when Mustafā Khān, the rebellious general of Ali Vardi Khān, was killed, his body was cut in two and one-half suspended at each gate; and a similar fate befell Zain-ud-din or Hiābat Jang, father of Sirāj-ud-daula, after his murder by the Afghāns in 1748. Though the walls have disappeared, the old inhabitants point to four high mounds of brick and earth as marking the four corners of the fortifications. The most conspicuous of these, called the Begampur Mathni, is situated a little north of the railway station, another is on the bank of the Ganges at the mouth of the moat called Purab Darwāza Nāla, and the third is south-west of the railway station; the fourth to the north-west near the Opium Factory, which was formerly known as the Chotā Mathni bastion, was demolished during the mutiny as a precautionary measure. They are known as the *asthāns* of four local saints or Pirs called Mansūr, Māruf, Mahdi and Jafar, from whom the quarters known as Mansūrganj, Mārufganj, Mahdiganj and Jafarganj derive their name; and the three still existing are crowned by small white-washed shrines.

The
modern
city.

At the extreme west of the modern city is the Patna College on the bank of the Ganges; close by are the Medical College and Hospital; and in the same neighbourhood is the Oriental Library. To the south of the road lies the Bhikna Pahāri mound already mentioned, on which stands the residence built by Munir-ud-daula, the minister of Shāh Alam, who assisted in the negotiations after the battle of Buxar which led to the grant of the Dīwāni to the English. Further east at Afzalpur is the Bihār School of Engineering; and adjoining this quarter the Sultānganj *Mahala* contains the Pathar-ka-Masjid and the mosque of Shāh Arzāni. Proceeding further to the east through Colonelganj, one enters the quarter called Gulzārbāgh, where the City Magistrate holds his court. This contains the Opium Factory, the buildings of which are on the river bank separated from the city by a high brick wall. There are also several old houses in which Europeans used to reside at the close of the 18th century, while the large building called Purāna Kachahri is the old Court House of the same date; a short distance below the Factory is a dyke or embankment built by the Dutch and called the Ollandās Pustha. South of this quarter are Sādīkpur, where a market has been made on the ground confiscated in 1865 from the Wahābi rebels, and Mahārārganj containing the temple of Bara Patan Devī. Beyond Gulzārbāgh lies the city proper, the entrance to which is at the site still called the western gate, and the main street then leads through the quarters called Gudri, Khaikala, Chauk, and Hājiganj to the

eastern gate: the name Gudri is simply a corruption of a Persian word *guzari* meaning a market, especially one held in the afternoon by the roadside; while Khaikala is a corruption of Khwāja Kalān or the senior merchant. Chauk presents by far the prettiest view in the city, the green trees, white temples and mosques, and gaily furnished shops combining to produce a pleasing effect. On the north overlooking the river is the old fort, of which some remains still exist, and near it are the fine mosque and *madrasa* built by Saif Khān. South of the road is the City Dispensary; and in the old cemetery, nearly opposite the Roman Catholic Church, a pillar with a memorial tablet marks the spot where the victims of the Patna massacre were buried.

Not far from here is a tank with gardens laid out round it which goes by the name of Mathgal Talao or the tank of pleasure, a quaint corruption of the name of Mr. Mangles, the Collector who had the tank excavated in 1875. According to local tradition, there was a tank here in ancient times, and when the Muhammadans conquered Patna, many Hindus and their families drowned themselves in it. Consequently, it was regarded as accursed and was neglected, and gradually became filled up. Many centuries afterwards one Sheikh Mātha, a sepoy in Sheikh Islām Maksūd's army, settled in the place, and made livelihood by brickmaking, etc; and so it acquired the name of Sheikh Mātha's hole (*garhi*). To the west of the Chauk and north of the road there are some buildings formerly belonging to Jhau Lal, a minister of Asaph-ud-daula, Nawab of Oudh, from whom Jhauganj takes its name; and in the adjoining quarter of Chauk Kalān is Hājī Tātār's mosque with some fine carving. South of the road, the Shikārpur quarter contains the oldest and largest mosque in Patna, built by the emperor Sher Shāh, and not far off in Har Mandir's lane are the Chotā Patna Dēvi temple and the celebrated Sikh temple of Har Mandir. Further to the south in the quarter of Begampur is the railway station, to the north-west of which is the tomb of Saadat Khān adorned with latticed stone work, while a quarter of a mile to the south-east is the handsomest tomb in Patna, that of Hiābat Jung.

The oldest monument in modern Patna is the mosque of Sher Shah (1540-45) in Shikārpur. It is a brick building of plain but massive construction, crowned by a large dome in the centre, with 4 smaller domes at each corner. Outside the mosque are several tombs, the oldest of which is that of Ashraf Ali Khān generally known as Koka Khān, as he was the *koka* or foster-brother of the emperor Muhammad Shāh. Another interesting mosque is that in Sultānganj called the stone mosque (Pathar-kā-Masjid

Muham-
madan
buildings.

or Sangi Masjid), which an inscription shows to have been built in 1626-27 by Parwez Shāh, the son of Jahāngir with materials brought from the fort and Hindu temple of Majhauī (possibly Majhauī in the Sāran district), which he demolished after quelling a rebellion there. The handsomest mosque is that built in 1626 by Saif Khān, a nobleman of Shāh Jahān's court. It stands on the high bank of the Ganges and its position on the river, its towers and gilt-spined domes, and the remains of glazed tiles give it a picturesque appearance. This mosque, which has also been called the Chamni Ghāt mosque, is more commonly known as the Madrasa mosque, as a *madrasa* built by Saif Khān is attached to it.

The centre, however, of Muhammadan worship is the *dargāh* or mausoleum erected in Sultānpanj over the remains of Shāh Arzānī, an Afghān by birth, who died here in 1623. His shrine is frequented both by Muhammadans and Hindus, and in the month of Zikad an annual fair is held on the spot, which lasts for 3 days and attracts about 5,000 votaries. Adjacent to the tomb are the Karbala, where 100,000 persons assemble during the Muharram, and a tank dug by the saint, where large numbers assemble and bathe once a year. Attached to the shrine is a large Khānkah or monastic institution having endowments granted by Farrukhsiyar and Shāh Alam; it possesses landed property in Patna, Sāran and Muzaffarpur. According to the canons of the institution, the office of the Sujjāda-nashīn or superior is elective, the Sujjāda-nashīns of the various Khānkahs in the district assembling on the fourth day after the death of the last incumbent to elect a successor from among his celebrate disciples. It is reported that the tendency is for the trust to become a heritable property. The income of the endowment is about Rs. 50,000, and most of the villages are *lākhīrāj* or revenue-free. The only other Muhammadan buildings calling for mention are the Ambar mosque built by Mallik Ambar in the reign of Aurangzeb, the shrine of Pīrbahor built 250 years ago, the mosque built by Fakhr-ud-daula (*cir.* 1720) at the Chāuk, the expenses of which are met from the rents of a *katrā* or range of shops; and the mosque and *katrā* attached to it built by Shaista Khān at the close of the 17th century.

Among other monuments the most interesting is the tomb of Zain-ud-din or Hāibat Jang, the hapless viceroy of Bihār, who was murdered by the Afghāns in 1748. After his remains had been impaled by his murderers, a friend, Saiyid Muhammad Isphāhānī, took down his head from the eastern gate of the city and buried it with the trunk. A tomb of black stone and white marble

was built over his remains, enclosed in an open lattice-work shrine of black hornblende. It is known as the Nawāb Shahīd-kāmakbāra or tomb of the martyr Nawāb, and is held in great reverence by the Shīahs. There are an *imāmbāra* and mosque in the garden, to which processions with *tāzias* come during the Muharram.

The only Hindu temples worthy of mention are the two small temples of the tutelary goddess of the city, Patan Devī, who is apparently a form of Kālī. One is in Mahārājganj, and the other in Har Mandir's lane not far from the Chauk. The former is called the Bara or great Patan Devī, and so claims to be the original temple: the image in it is said to have risen out of the ground. The other temple is called Chotā Patan Devī, but its priests claim that it is the original temple. In proof of this, they say that they have in their possession the well into which the goddess's *pāt*, or cloth, fell when her dead body was being carried about by Siva on his trident.

Patna is famous as being the birth-place of Govind Singh, the great Sikh leader, who was born in 1660, in a house near the Chauk. Ranjit Singh built or renewed a temple over the spot; and the lane is now called Har Mandir *gali*. It consists of a shrine, a gateway and a residence for the Mahanth, and in the centre of the courtyard stands a high flag-staff of *sāt* wood presented by Jang Bahādur of Nepāl. In the temple the Guru's cradle and shoes are preserved, and the holy book of the Sikhs, the Granth Sahēb, which is shewn once in 15 days. It was presented to the temple, it is said, by the Guru Govind Singh, and it contains his name written by himself with an arrow. The temple is greatly revered by the Sikhs, and many Punjab Sikhs come to visit it; it has a small endowment, including a village in Faridkot. There is a *sangat* or subsidiary place of worship in Gaighāt in the Alamganj *thāna*, which is said to mark the place where Tegh Bahādur, the father of Govind Singh, had a sitting room. Another *sangat* near the Har Mandir belongs to the Nānakshāhī Sikhs; in its garden is a sacred tree, which is believed to have sprung up miraculously from Govind Singh's tooth-pick.

The following is an account of the Har Mandir by Monier Williams:—"The temple dedicated to the tenth Guru Govind, at Patna, was built by Ranjit Singh about forty years ago. I found it, after some trouble, in a side street, hidden from view and approached by a gateway, over which were the images of the first nine Gurus, with Nānak in the centre. The shrine is open on one side. Its guardian had a high-peaked turban encircled by

steel rings used as weapons. He was evidently an Akāli or 'worshipper of the timeless God,' a term applied to a particular class of Sikh zealots, who believe themselves justified in putting every opponent of their religion to the sword. On one side, in a small recess—supposed to be the actual room in which Govind was born more than two centuries before—were some of his garments and weapons, and what was once his bed, with other relics, all in a state of decay. On the other side was a kind of low altar, on which were lying under a canopy a beautifully embroidered copy of the *Adi-Granth* and of the *Granth of Govind*. In the centre, on a raised platform, were a number of sacred swords, which appeared to be as much objects of worship as the sacred books."*

European
monu-
ments.

Historically, the most interesting monument in Patna is the obelisk marking the spot where the English were massacred by Somru under the orders of Mir Kāsim. This monument stands about half a mile west of the Chauri in a corner of the cemetery by the City Dispensary, and is said to be built over the well into which the bodies were thrown after they had been massacred in the house of Hāji Ahmed, a brother of Ali Vardi Khān. The dispensary adjoining the cemetery probably occupies part of the site of this house. Other English prisoners were massacred in the Chahal Satun, the "hall of 40 pillars" behind the Madrasa mosque. This was one of the most interesting buildings in Patna. Erected by prince Azīm-us-Shān, who lived there till 1707, it was the palace of the Mughal Governors, was rebuilt by Hiabat Jang, and was the residence among others of the emperor Shāh Alam. It has now entirely disappeared.

Opposite the cemetery, on the north of the road, is the Roman Catholic Church, the church of the Blessed Virgin Mary, which is known locally as Pādri Haveli. The foundation of the church was laid in 1772 by Father Joseph of Roveto, who lies buried beneath the altar steps, and it was completed in 1779, one Tiretto of Venice being the architect. It stands a little way off from the street and has a lofty and imposing façade in the Ionian style of architecture, the interior being Corinthian; over the altar there is a large picture of the Visitation. It contains a large bell, with the name Maria on it and a Latin inscription to the effect that it was presented in 1782 by Bahādur Shāh, son of Prithwī Narain, King of Nepāl. The surrounding graveyard contains a number of graves, dating back to the end of the 18th century with inscriptions in French, Latin, Italian, Portuguese and English.

This church is usually considered to be the oldest European building in Patna, but it is not so old as the Opium Factory,

* Monier Williams, *Religious Thought and Life in India* (1882).

which is said to occupy the site and contain some of the buildings of the old Dutch Factory. A large two-storied building, which is now used as a godown, is pointed out as having been erected by the Dutch, and part of the revetment or river wall in the city is known as the Ollandāz Pushta, *i.e.*, the Dutch revetment; a large godown, which is said to have been used for storing goods for exports, formerly stood on the latter, but was dismantled some years ago. Under the orders of Warren Hastings, the Dutch Factory was seized by the English in 1781 on the outbreak of war with Holland. "The Hollanders," says the Saig-ul-Mutakharin, "had a factory at Azimābād, a house of great beauty and vast extent; nor was it even quite destitute of strength, being furnished with cannon and men. This also fell in the hands of the English, without the least defence or opposition. Mr. Maxwell, Chief of Azimābād, and Major Hardy, who commanded the garrison, did not meet with the least difficulty in putting in execution the Governor's order, and seizing the factories and settlements of that nation all over the province of Bihār. The reason of all this ease and submission is, that the English, having from long hand expected such a rupture, had not allowed the Hollanders to fortify themselves in such a manner in Bengal, as should render a military force necessary to subdue and expel them." The factory was restored to the Dutch in 1784, but was eventually ceded to the English by the treaty of 1824.

In recent years a number of fine buildings have been erected at Patna. The Patna College is a fine brick building at the western end of the city. Originally built by a native as a private residence, it was purchased by Government and converted into law courts; in 1857 the courts were removed to the present buildings at Bankipore; and in 1862 the College was established there. It possesses a chemical laboratory; and a law department and collegiate school are also attached to it. Close by is the Temple Medical School, in front of which is the Patna Hospital, erected in 1903 at a cost of one lakh of rupees. In this neighbourhood also are the Patna Oriental Library erected in 1891 and the Bihār School of Engineering. The latter which contains some fine buildings, built out of funds originally collected to commemorate the visit of the Prince of Wales in 1876, was opened in 1900.

The Patna Oriental Library was founded by Maulvi Khuda Baksh Khān Bahādur and contains some exquisite Arabic and Persian manuscripts and rare specimens of Oriental calligraphy; no less than 300 contain the autograph or imprimatur of Indian Emperors and the signatures and seals of the greatest *Ulamas* of

the Moslem world. Besides Oriental manuscripts collected in India, Egypt and Europe, it contains about 4,000 volumes of Arabic and Persian books printed in Europe, Cairo and India, and some 3,000 European books, mostly works of reference. The value of the library, apart from the fine collection of European works has been estimated by a good authority at 3 lakhs of rupees.

Popula-
tion.

In 1812 Buchanan Hamilton estimated the population at 312,000, but his calculation referred to an area of 20 square miles, whereas the city, as now defined, extends over only 9 square miles. The population returned in 1872 was 158,900, but the accuracy of the enumeration was doubted, and it was thought that the real number of inhabitants was considerably greater. It is thus probable that the growth indicated by the census of 1881, which showed a population of 170,654, was fictitious. There was a falling off of 5,462 persons between 1881 and 1891, while the census of 1901 gave a population of only 134,785, which represents a further decrease of more than 18 per cent. This was due mainly to the plague, which was raging at the time of the census and not only killed a great number, but drove many more away. A second enumeration taken 5 months later disclosed a population of 153,739. The decrease on the figures of 1891, which still amounted to 7 per cent., may be ascribed, in addition to the actual loss by death from plague, to a declining prosperity due to the gradual decay of the river-borne trade. The population at the regular census of 1901 included 99,381 Hindus, 34,622 Musalmāns and 683 Christians.

Adminis-
tration.

For administrative purposes Patna with a few outlying villages has been constituted a subdivision under a City Magistrate who holds his court at Gulzārbagh. It is divided into five thanas, viz., Pīrbahor, Alamganj, Khwāja Kalān, Chauk Kalān, and Mālsālāmi.

[Montgomery Martin, *Eastern India*, 1838; H. Beveridge, *The City of Patna*, Calcutta Review, Vol. LXXVI, 1883; L. A. Waddell, *Discovery of the Exact Site of Asoka's Classic Capital of Pataliputra*, Calcutta, 1892, and *Report on the Excavations at Pataliputra*, Calcutta, 1903; Syed Zahiruddin, *A Brief Account of Patna*, Bankipore, 1906.]

Patna City Subdivision.—Subdivision of the district, consisting of the city of Patna (exclusive of the civil station of Bankipore) and of a few outlying villages known as the rural area of the City subdivision. It is in charge of a Subdivisional Officer generally called the City Magistrate, and comprises the thanas of Pīrbahor, Chauk Kalān, Mālsālāmi, Alamganj and Khwāja Kalān. It is bounded on the north by the Ganges; on the east by the Barh subdivision; and on the west and south

by the Bankipore subdivision. At the last census it was treated as part of the latter subdivision.

Pāwapuri.—Village in the Bihār subdivision, situated 3 miles north of Giriak, to the east of the road from that place to Bihār. The name is a corruption of Apāpapuri, the pure or sinless town. Pāwapuri (also called Pāwa) is a sacred place to the Jains, as it was here that Mahāvira, the founder of their religion, died; according to another account, he died on Vipulagiri hill at Rajgir, and his body was brought here to be burned. The village is situated a short distance to the north of a great lake, in the midst of which stands the holy temple of Jal-Mandar. The lake is a little more than one-quarter of a mile on each side; and there is a bridge on the north side leading to the temple in the middle of an island 104 feet square. The temple is of dazzling whiteness outside, and dismal darkness inside, and is only entered through a low door which forces the visitor to stoop. To the north of the lake there is an old temple called Thal-Mandar, which, according to the priests, is built on the spot where Mahāvira died, the Jal-Mandar being the place of his cremation. The lake did not then exist; but such countless crowds of people came to attend the ceremony of burning the body, that the mere act of each taking up a pinch of dust to make the usual *tika* or mark on the forehead is believed to have created a great hollow which now forms the lake!

Between Thal-Mandar and the lake there is a curious circular mound which rises by four successive broad steps, or stages, up to a platform 32 feet in diameter. On this there is a small round terrace 8 feet in diameter, surmounted by a miniature temple only 3 feet 4 inches in diameter, containing the footprints of Mahāvira. The whole work is called Samosaran, and is said to be the place where Mahāvira sat to teach his disciples, who were arranged in concentric circles around him. As usual at all Jain places, where no living thing is killed, there are numerous snakes all about the lake. The fish may eat each other, but they are not molested by man, and when they die, their bodies are carefully brought ashore and buried. [Reports Arch. Surv. Ind. Vols. VIII and XI.]

Pūnpūr.—Village in the Bankipore subdivision, situated 8 miles south of Bankipore on the river of the same name. There is a railway station here on the East Indian Railway and the village also contains a police outpost and dispensary. This is the place at which the pilgrims to Gayā begin the ceremonies incidental to their pilgrimage. It is incumbent on them to bathe here and shave their heads preparatory to performing funeral rites for their ancestors at Gayā.

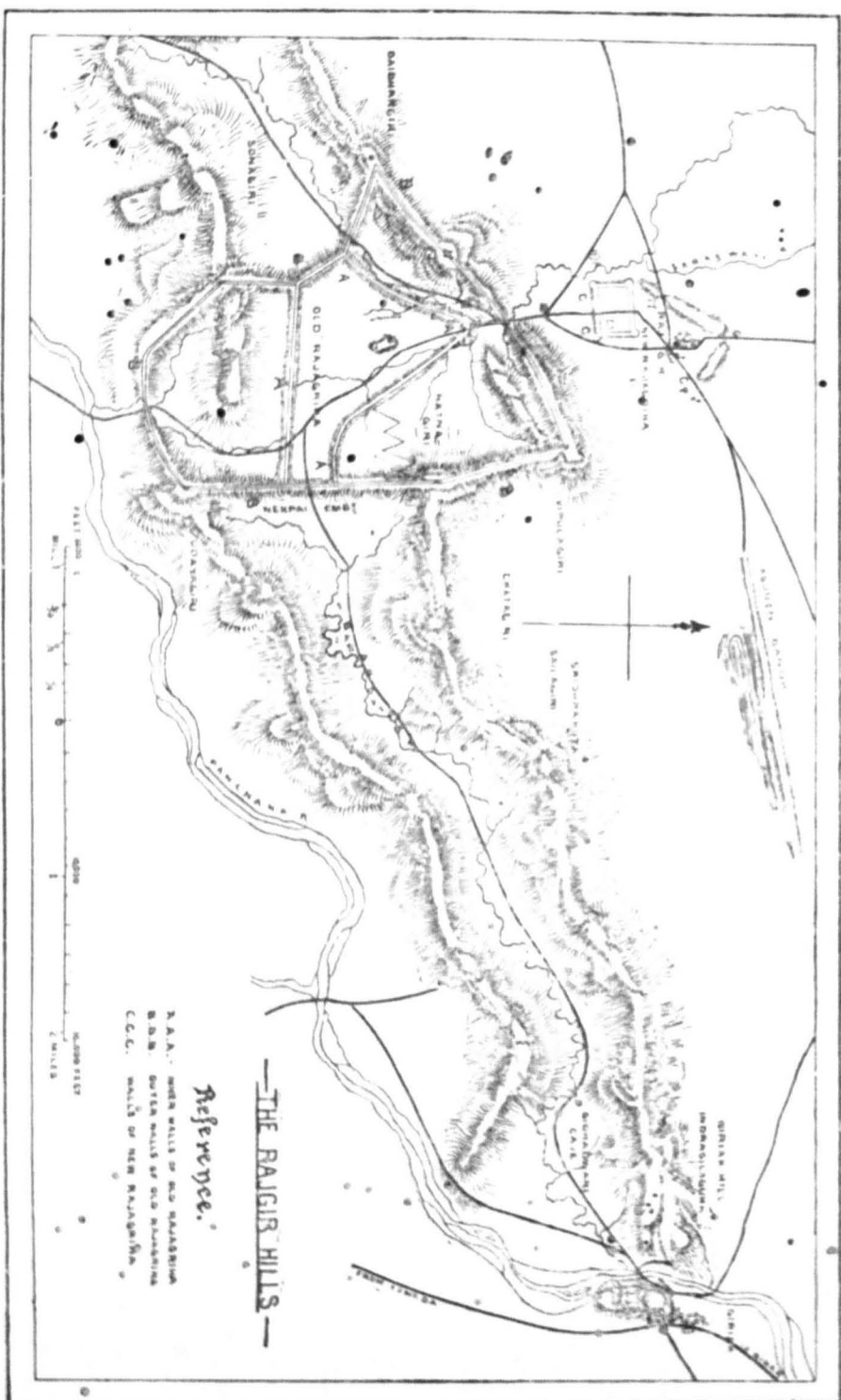
Rājgir.—Village in the Bihār subdivision, situated in $25^{\circ} 2' N.$ and $85^{\circ} 26' E.$, $13\frac{1}{2}$ miles south-west of Bihār, with which it is connected by road. The village has a population of 1,575 souls, and contains a dispensary and a bungalow for travellers.

History.

Historically, Rājgir is one of the most interesting places in the district. It was originally the capital of Jarāsandha, a prehistoric king of Magadha and Chedi (Bundelkhand), who is mentioned in the Mahābhārata as taking a prominent part in the great war commemorated in that epic. His name still lives in local legend, and remains of his fortress can be seen in the massive walls climbing the neighbouring hills. In historic times Bimbisāra (cir. 519–491 B.C.) made his capital in the valley between the hills crowned by the fortress of Jarāsandha; and during his reign Rājgir and the neighbourhood were frequently visited by Buddha. Here Buddha first studied under the Brāhmins Alāra and Uddaka, and here after the attainment of Buddhahood, i.e., supreme enlightenment, he used to spend his time in retreat, his favourite resorts being Veluvana or the Bamboo Grove and the hill called Gridhrakuta or the Vulture's Peak. At Rājgir he often preached and taught, king Bimbisāra being among his disciples; here too a Jaina ascetic made a pit of fire and poisoned the rice which Buddha was asked to eat; and it was here that Devadatta attempted to take his life, a crime for which he is punished in the Buddhist hell, where his feet are sunk in burning lime, his head encased in red hot metal, while two red hot iron bars transfix him from back to front and another impales him from head to foot.

After the death of Buddha (cir. 487 B.C.), the first great Buddhist council was held here in the Sattapanni cave to fix the tenets of the Buddhist faith; and Ajātasatru, Bimbisāra's successor, built a new capital to the north of the old city and erected a great stūpa over Buddha's ashes. Shortly after this, Rājgir ceased to be the royal residence on the foundation of Pataliputra by Udaya (cir. 434 B.C.); but it continued to be an important great place of pilgrimage. Mahendra, the brother of Asoka, lived an anchorite's life in a hermitage on the Vulture's Peak, and Asoka himself, we are told, died on one of its holy hills (231 B.C.). In the fifth century A.D. it was visited by the Chinese pilgrim Fa Hian, according to whose account the old city was desolate and without inhabitants, but in the new city there were two great monasteries, and the stūpa built over the ashes of Buddha was still standing. This site however was also destined to be

The map of the Rājgir Hills on the opposite page has been prepared from that published in Reports Arch. Surv. Ind., Vol. I.



deserted, for, in the seventh century, Hiuen Tsiang, another Chinese pilgrim (cir. 637 B.C.), found that though the inner walls were still standing, the outer walls were in ruins; the sole inhabitants were Brāhmans, and they numbered only 1,000. The place was still, however, a popular place of pilgrimage, and numerous temples had been constructed round the sacred springs.

Before mentioning the remains still extant, a brief reference may be made to the names by which Rājgir has been known at various times. The name of the old capital of Jarāsandha, preserved both in the Rāmāyana and Mahābhārata, was Girīrāja, the mountain-girt city or city of many hills. The name Rajagriha or the royal residence was given later when the Saisunāga kings made the place their capital, but the ancient city of Bimbisāra was known as Kusāgarapura or the city of *kusa* grass. This is now known as Old Rājgir and the capital of Ajātasatru as New Rājgir—names as old as the days of Fa Hian and Hiuen Tsiang—while the hills in the neighbourhood are called Baibhārgiri, Vipulagiri, Ratnāgiri, Udayagiri and Sonāgiri.

The modern village of Rājgir is situated on the site of Ajātasatru's city, to the north of the Rājgir Hills, which consist of two parallel ranges running west-south-west from Giriak, which here broaden out into a fairly extensive valley, in which the ancient and original city of Rajagriha was built among the hills. To the east and north of this valley are the peaks of Sailagiri, which has been identified as Gridhrakuta or the Vulture's Peak, Chatagiri, Ratnāgiri, Vipulagiri and Baibhārgiri, and on the southern side are Udayagiri and Sonāgiri.

The oldest remains extant at Rājgir are the outer walls of the old city, which are cyclopean in their rude construction and massive proportions. They are built of huge stones set without mortar along the outer edge of the summits of the hills. The following account of the walls is taken with some slight abbreviation from a report by Mr. Beglar:—

The outer wall beginning at the north entrance and going eastwards, ascends Vipulagiri to its summit, then descends down a spur in a southern direction, and ascends Ratnāgiri. From the summit of this hill two branches diverge; one descends southwards, merging into the Nekpai embankment across the eastern defile leading to Giriak, and on the opposite site it ascends Udayagiri; the other branch stretches away towards Giriak. On the summit of Udayagiri the wall divides into two; one descending westwards towards the Sonāgiri hill, the other stretching away towards Giriak, and said to extend, or to have originally extended, as far as the branch which, as already noticed, runs in

the same direction from the summit of Ratnāgiri. The two ranges of walls thus extended along the converging crests of the two ranges of hills which enclose on the north and south the eastern Bawan Gangā defile. The branch that descends the western spur of Udayagiri crosses the defile which separates it from Sonāgiri and ascends the nearest peak of that hill; here it divides into two, one running down northwards and merging in the western ramparts of the inner city, the other stretching away to the west.

Some of these walls date back to the time of Jeraśandha, and were built before Bimbisāra's city was founded. The inner ramparts of the city had a circuit of about 5 miles in the valley, and outside there was another line of circumvallation extending over 25 to 30 miles along the crests of the hills.

New
Rājgir.

Outside the northern entrance to this valley and about two-thirds of a mile from the old city was situated New Rājgir, which was protected by a wall of massive masonry built of solid blocks of stone. It appears to have resembled an irregular pentagon in shape, and had a circuit of nearly 3 miles. On the south towards the hills a portion of the interior was cut off to form a citadel, and here portions of the stone walls are still in fair preservation.

Other
remains.

The existing remains are not numerous, and except for the ramparts there are few above ground. The place, as we have seen, was deserted at a very early date, and has been occupied at different times by Muhammadans and Brahmans, by whom the Buddhist structures were pulled down to furnish materials for tombs, mosques and temples. To the south-west of the modern village is a hollow mound, which probably marks the site of a stūpa 60 feet high built by Asoka. The remains of another stūpa are to be found in the centre of the valley between the five hills; this is now a brick mound, nearly 20 feet high, on the top of which is a diminutive Jain temple, called Maniār Math, built in 1780. The excavations carried out by General Cunningham disclosed a well in the centre of this mound (which the natives call the treasury) and a passage showing that the Buddhist monks had easy access to the interior, which probably contained some relic.

The caves.

The caves found among the rocky hills are the most interesting relics at Rājgir. First among these may be mentioned the cave called Soubhādar or treasury of gold, which is situated at the southern foot of the Baibhār hill to the south-west of the gorge leading from New Rājgir to the site of Old Rājgir. This cave is cut out of the solid rock and its interior chiselled

to a steely polish, features in which it so closely resembles the Barabar caves in Gaya that its construction has been attributed to the same period, viz., the third century B.C. Adjoining it to the east is another cave now in ruins. On the northern face of the same hill is a cave identified with the Pipal cave, and behind it at the eastern end of the hill is another identified with the Asura's cave. According to Buddhist tradition, Buddha dwelt in one of the cells of the former cave, and this would make it the oldest Indian stone dwelling of which the date is known.

The Sattapanni or Saptaparna cave, in which the first Buddhist Council was held, has been identified by General Cunningham with the Sonbhandār cave. The arguments in favour of this identification are, however, not convincing; and it has recently been suggested that the cave was made by a Jain monk for the use of his own sect. An inscription on the outside of the cave says that Muni Vairadeva made two caves for ascetics desiring to attain Nirvāna and that these caves are renowned on account of the Arhats. The two caves referred to can only be the Sonbhandār and the adjoining cave now in ruins; the inscription which is of the third century A.D., distinctly points to the Jains by its mention of Arhats and other technical terms. Mr. Beglar again conjectured that the Sattapanni cave consisted of a series of fissures of rocks forming a natural cavern in the same hill less than a mile to the west of the Pipal cave; but unfortunately his account of their position is not sufficiently clear and detailed to shew exactly which fissures he referred to.

The Sattapanni cave.

More recently Dr. Stein has proposed another site for this famous cave, which he locates on the northern scarp of the Baibhār hill below one of the Jain temples. His account, which gives an interesting description of the hill, is as follows:—“Ascending the road which leads to these temples, I first reached the remarkable square platform of unhewn, but carefully fitted, blocks which General Cunningham has noticed under the name “Jarāsandh-kā-baithak” and correctly identified with the Pi-po-lo stone cell. The road, marked in numerous places by ancient masonry, then rises steeply along the north-eastern extremity of Baibhār and, leading in a westerly direction, reaches the flatter portion of the ridge where the Jain temples are situated. They are quite modern in their superstructures; but the massive platforms on which they are built seem old, and in any case we know from Hsien Tsiang's reference to the “naked heretics” (Nigran̄thas), who frequented the top of Mount Pi-po-lo (Vaiḥāra), that the sacred character of this hill for the Jains is not a feature of modern growth.

"The caves are situated near the temple dedicated to Adinātha, which is the fourth in order from below, and, according to a rough estimate, at a distance of about a mile from the commencement of the ascent. A path, which descends the rugged northern scarp of the ridge to a level of about 100 feet below the temple, leads to a long terrace, which, notwithstanding the luxurious vegetation covering it at the time of my visit, clearly betrays its artificial origin. The wall, which supports it towards the lower slope, is composed of large unhewn slabs and can be traced for fully 100 feet running in the direction from north-east to south-west along the face of the slope. The average width of the terrace is 25 feet. Where, at the south-west end, the supporting wall is lost in thick jungle, a narrow path strikes off towards a natural cave in the rock face overhanging the terrace. It runs in the direction W. N. W. to E. S. E. and is 40 feet deep in its open portion. The height is about 12 feet at the entrance and 10 feet further in. The cave is widest at the middle, where it is about 16 feet broad. The cave, though undoubtedly due to a natural fissure in the rocks, may have been somewhat enlarged by rough excavations at the sides. At least, there is a suggestion of this in the presence of flat low ledges of rock which line the sides. Along the same wall of rocks, at a distance of about 50 feet further to the south-west, is a second and somewhat larger natural cavity. It is 47 feet deep, 25 feet wide at its broadest and 10 to 11 feet high. Its end is lost in a narrow fissure, which is said to extend much further."

Another reason for regarding this as the real site of the Sattapani cave has been suggested by a correspondent, viz., that the stratum of rock overhanging these caves is split vertically into sections, seven of which can be counted. It is possibly these sections (or "leaves") that gave the cave its name. The débris, moreover, that has fallen down the hill slope indicates that at one time a terrace or platform existed in front of these caves.

Modern
pilgrims.

At present Rajgir is a *tirtha* or sacred place of the Jains, who come there in great numbers from different parts of India to visit the shrines on the tops of the five hills: on Baibhār hill alone there are 5 Jain temples besides the ruins of an old Saiva shrine. These temples are all of recent date and generally contain a stone with the footprints of some Jain Tirthankara. Older shrines of the middle ages, with numerous Jain images, are also found, but they are no longer used for worship. Rajgir is also a place of pilgrimage among Hindus of all classes. This sanctity is due to the numerous hot springs here, which are worshipped as manifestations of the divine power. These springs

are on both banks of the Saraswati rivulet, seven at the foot of Baibhār hill, and six at the foot of Vipulagiri. The names of the former group are Gangā Jamunā, Anant Rikhi, Sapta Rikhi, Brahma Kund, Kāsyapa Rikhi, Byās Kund and Mārkaṇḍ Kund. They are surrounded by sacred buildings, and on some days from eight to ten thousand persons will collect to bathe here. The six springs at the bottom of Vipulagiri are called Sita Kund, Suraj Kund or Narak Kund, Rām Kund, Gaṇeś Kund, Chandramā Kund or Soma Kund and Sringi Rikhi Kund. The spring last mentioned, which is about a quarter of a mile east from the others, has been appropriated by the Muhammadans, and is called by them Makhdūm Kund, after Makhdūn Shah Sheikh Sharif-ud-dīn Ahmed, a saint who is said to have lived at Rājgir and fasted there in a stone cell for 40 days. A triennial fair, lasting a month, attracts many thousands of pilgrims to the springs.

In conclusion, reference may be made to the excavations recently (1906) carried out. New Rājgir yielded a large medley of remains of secular buildings, consisting partly of bricks, partly of irregular thin flakes of stone. No small antiquities were found among those ruins, and the few coins turned up were all copper coins of the Muhammadan time. The thick stone walls with round bastions all round the city were followed in certain places down to a considerable depth, when the stones became smaller and smaller, ending at last in a layer of rubble. It was found that plaster was used to cover the intervals between the stones. Two mounds to the west yielded a number of small clay stūpas of the later period of Buddhism; these when opened, invariably contained two clay tablets each with the Buddhist creed stamped on it. Immediately east of these mounds were found a great number of bases of small brick stūpas covered with plaster and two small square tanks, laid out with bricks and cement. No deposits of any kind were found inside these stūpas, but their existence proves that the place was once a Buddhist sanctuary. Eight similar bases of small brick stūpas were found in the mound south-east of the new city, where one is inclined to locate the *Karanda-śetu-vana* of Buddhist tradition.

The old city shows a great number of remains of ancient stone walls, similar to those found round the new city. It was found that these walls did not go deeper than a few feet, and for this reason can only have been the foundations of buildings, but whether the buildings consisted of wood or brick it is impossible to say. In one place, the base of a Buddhist image was found with an inscription in the characters of the Kushana

period (1st and 2nd century A.D.). The stone looks like the red sandstone from the Fatehpur-Sikri quarries, which, at that time, used to be employed by the sculptors at Mathurā; and it is very likely that the image to which this pedestal belongs was made there and brought down as far east as Rājgir, a distance of several hundred miles. The most interesting discovery was that of some images of snake gods unearthed in the Maniār Mañh mound already mentioned, which appear to show that as early as the fourth or fifth century A.D. there was a temple here which had some connection with snake worship.

[Report, Arch. Surv. India, Vol. VIII; Report Arch. Surv., Eastern Circle, 1905-06; and Notes of an Archaeological Tour in South Bihar and Hazaribagh by M. A. Stein, Ph. D., Indian Antiquary, Vol. XXX, 1901.]

Silāo.—Village in the Bihar subdivision, situated 3 miles south of Bargāon, and 10 miles south of Bihar on the road from the latter place to Rājgir. The village is a large grain mart and contains a police outpost. It is said that the best *basmati* or table rice in the district is obtained here, and the place has also a local reputation for sweetmeats called *khājā* and for the excellence of its parched rice (*churā*); these are mainly purchased by pilgrims on the way to Rājgir. It is not devoid, however, of objects of interest, as there are two tombs and a mosque with numerous inscriptions in Persian and Arabic characters. The mosque is of the ordinary kind, without cloisters attached; it is built of stone and mortar, and the floor in front is paved with stone. The whole of the stone was obtained from Hindu or Buddhist buildings. The pavement is indeed one mass of imbedded pillars, and proves that the buildings destroyed to furnish the profusion of materials must have been numerous and extensive. The foundation of Silāo is ascribed to Vikramāditya even by the Muhammadans of the place, and the excellence of the sweets and of the parched rice is ascribed to Halwais of consummate skill settled here by him, whose descendants now carry on the trade.

This tradition is explained by the fact that Silāo is a contraction of Vikramasīlā, the name of one of the most famous of the Buddhist monasteries in India. From the Tibetan chronicles we know that this monastery was a great seat of learning in the 11th century when it was ruled over by Atisha or Dipankara Srijnāna, who had been proclaimed the Dharmapāla or Buddhist hierarch of Magadha. He left it at the invitation of the King of Tibet and succeeded in reforming the debased form of Buddhism then prevalent in that country (1038—53). The monastery of Vikramasīlā appears to have flourished till the Muhammadan conquest, when it was burnt

by the invaders. [Report Arch. Surv. Ind. Vol. VIII; Sarat Chandra Das, *Life of Atisha*, J. A. S. B., Vol. LX, Part I, 1891.]

Telārha.—Village in the extreme south-west of the Bihār subdivision, situated 13 miles south-east of Masaurhi railway station on a narrow strip of land between the Kattār and Sona, two branches of the Phalgu river. Telārha has been identified with Tailādhaka, the first place visited by Hiuen Tsiang in the seventh century on his journey south from Patna. It contained a great Buddhist monastery, a magnificent pile of buildings in which were 4 courtyards with numerous arcades and pavilions, lofty towers and pagodas. Here 1,000 monks devoted themselves to study, and the learned from distant countries flocked to its halls. The site of this splendid structure is now marked by a number of mounds, one of which, called the Bulandī or high mound, is literally covered with Muhammadan graves. To the east of the village is a large mosque with a platform composed almost entirely of pillars and stones quarried from the ancient Buddhist buildings. The ancient name of the place, Tailādhaka, is found written in characters of the Pāla time (800—1200) in an inscription on one of the stones now used as a lintel over the door. The Saugī Maajid or stone mosque, as it is popularly called, was built on the site of a Buddhist temple, and nearly all the graves dug round it have yielded either figures, pillars, or portions of cornices and mouldings. The Musalmāns of Telārha refuse to bury their relations in any tomb from which any idolatrous image or carving has been turned up, and for this reason a grave has sometimes to be dug three or four times over. Outside the doors of the mosque is a second enclosure containing the *dargāh* or tomb of Saiyid Yusuf Ekbāl, a Muhammadan saint who lived in Telārha about 250 years ago. He and his six brothers are greatly revered by the Musalmāns of the neighbourhood; the tombs of the brothers are to be found at the villages of Miāwan, Māndāj, Abdālgur, Fatehpur, Parbāpur and Bibīpur. Both mosque and *dargāh* stand on a high mound, which apparently is the site of some Buddhist building. Some remarkably fine Buddhistic sculptures have been found in the village.

Down to the time of Akbar, Telārha was a place of some considerable importance, and the capital of one of the largest *parganas* between the Rājgir Hills and the Ganges. In the *Ain-i-Akbarī* its area is stated to be 39,053 *bighas*, and it had to furnish a force of 300 cavalry and 20 infantry. As late as the beginning of the 19th century, it was still a large town containing 2,000 houses or about 10,000 inhabitants. The modern village consists of a straggling line of houses and shops running from east to west, but nearly a third of them are unoccupied and fast falling to decay.

It bears the signs of a period of prosperity which has now long since passed away. The ruins of a fine bridge of five arches still spans the now nearly dried up course of the Sona; a splendid mosque composed entirely of Buddhist materials is falling to decay on the eastern outskirts of the village; and the ruined verandahs, courtyards and tombs, which meet the eye in all directions, serve only to testify to the fact that even during the later days of Muhammadan rule Telārha had not altogether lost its pristine importance.

About 4 miles to the south-east is a village called Ongari containing a temple and tank dedicated to the Sun (Sūrya) with some Buddhist sculptures. About a mile and a half from Ongari, across the rice-fields to the south, are the remains of a large village called Biswak or Biswa. Like Telārha, this place gave its name to a *pargana*, which, according to the *Ain-i-Akbari*, once contained 35,318 *bighas*, and which stretches away nearly as far east as the banks of the Panchāna. There are two enormous tanks to the east of the village, and two mud forts of considerable size and antiquity. To the north of the first tank is a long line of tumuli, which mark the site of some large Buddhist *śikhāra*. [A. M. Broadley, *The Buddhistic Remains of Bihār*, J. A. S. B., Vol. XLI, 1872; Reports Arch. Surv. Ind., Vol. XI.]

Tetrāwān.—Village in the south of Bihār subdivision, situated 10 miles north-east of Giriak and 6 miles south-east of Bihār. The village contains several mounds marking the sites of old Buddhist buildings, and there are two great sheets of water—the Dighi Pokhar on the north and the Balam Pokhar on the south. Between the two is a ruined fort surrounded by a moat standing on a low mound of ruins. Numerous Buddhistic sculptures have been discovered here. "Tetrāwān," observes Mr. Broadley, "must have been a monastery of no ordinary importance, and its position is even preferable to that of Bargāon. The country around it is well watered and consequently fertile, and groves of trees surround it on all sides. From the towers of the monastery, the hills of Giriak, Bihār and Pārvati are distinctly visible, and the banks of the Balam tank are still covered at all times of the year with luxuriant verdure. This lake at sunset would even now charm every lover of the picturesque, and the effect must have been still more striking when thousands of recluses from the stately monastery which rose on its bank, left their meditations at evening time to adore and incense the colossal Buddha which they had erected on its northern shore and dedicated to the greatest of all purposes." [A. M. Broadley, *The Buddhistic Remains of Bihār*, J. A. S. B., Vol. XLI, 1872; Reports Arch. Surv. Ind. Vol. XI.]

Vikramasila.—See Silāo.

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